

## **Luke 10:1-16 Exposition**

**1A** Translation: 1 Now after these things the Lord appointed even another seventy, and He sent them each by two before His face to every city and place which He Himself was about to go. 2 Therefore He was saying to them, “While the harvest is great, the workers are few. So ask the Lord of the harvest, that He might throw workers out into His harvest. 3 Go. Behold, I Myself am sending you as sheep in the midst of wolves. 4 Carry no money-bag, no knapsack, nor sandals. And do not greet anyone along the way. 5 But into whatever house you enter, first say, “Peace to this house.” 6 And if a son of peace is there, your peace will rest upon him. But if not, it will rebound upon you. 7 Now remain in that house, eating and drinking things from them. For the worker is worthy of his wages. Do not shift from house to house. 8 And whatever city you enter into, and they receive you, eat what is set before you, 9 and care for the weak among them, and say to them, “The kingdom of God has drawn near to you.” 10 But whatever city you enter, and they do not receive you, after leaving to the outside say, 11 “Even the dust which gathered to us from your city we will wipe off to you; but know this, that the kingdom of God has drawn near to you.” 12 I say to you, that it will be more endurable for Sodom in that day, than for that city. 13 Woe to you, Chorazin, woe to you, Bethsaida; Because if the signs which came to you came to Tyre and Sidon, long ago they would have repented, sitting in sackcloth and ashes. 14 But it will be more endurable for Tyre and Sidon in the judgment, than for you. 15 And you, Kapernaoum, who was lifted high up to heaven, will be brought down to Hades. 16 The one who hears you hears Me; and the one who rejects you rejects Me; And the one who rejects Me rejects the one who sent Me.

**2A** Outline:

**1B** Transition from prior narrative, 1a: Now after these things

**2B** Description of the Lord’s new strategy, 1b: the Lord appointed even another seventy, and He sent them each by two before His face to every city and place which He Himself was about to go.

**3B** The necessity of the new strategy, 2a: Therefore He was saying to them, “While the harvest is great, the workers are few.

**4B** The need for prayer in the strategy, 2b: So ask the Lord of the harvest, that He might throw workers out into His harvest.

**5B** The Lord’s simple command and warning, 3: Go. Behold, I Myself am sending you as sheep in the midst of wolves.

**6B** The tactics in view of the warning, vv.4-16:

**1C** Where to set up headquarters, vv.4-7:

**1D** Regarding physical needs, 4: Carry no money-bag, no knapsack, nor sandals. And do not greet anyone along the way.

- 2D First words, and reaction, 5: But into whatever house you enter, first say, "Peace to this house." 6 And if a son of peace is there, your peace will rest upon him. But if not, it will rebound upon you.
- 3D Where to stay, 7: Now remain in that house, eating and drinking things from them. For the worker is worthy of his wages. Do not shift from house to house.
- 2C Responses to receptiveness, vv.8-16:
  - 1D To the humble, vv.8-9:
    - 1E Characterization, 8a: And whatever city you enter into, and they receive you,
    - 2E Actions and words, 8b-9: eat what is set before you, 9 and care for the weak among them, and say to them, "The kingdom of God has drawn near to you."
  - 2D To the arrogant, vv.10-11:
    - 1E Characterization, 10a: But whatever city you enter, and they do not receive you,
    - 2E Action and words, 10b-11: after leaving to the outside say, 11 "Even the dust which gathered to us from your city we will wipe off to you; but know this, that the kingdom of God has drawn near to you."
  - 3D The Lord's explanation of the final judgment of cities, vv12-15:
    - 1E First example, Sodom, 12: I say to you, that it will be more endurable for Sodom in that day, than for that city.
    - 2E Second example, Chorazin and Bethsaida, 13: Woe to you, Chorazin, woe to you, Bethsaida; Because if the signs which came to you came to Tyre and Sidon, long ago they would have repented, sitting in sackcloth and ashes. 14 But it will be more endurable for Tyre and Sidon in the judgment, than for you.
    - 3E Third example, Capernaum, 15: And you, Kapernaoum, who was lifted high up to heaven, will be brought down to Hades.
  - 4D Final Summary, 16: The one who hears you hears Me; and the one who rejects you rejects Me; And the one who rejects Me rejects the one who sent Me.
- 3A Exposition.
  - 1B Introduction:
    - 1C Place and time:
      - 1D This event happens in the final year of Christ's ministry, in Autumn of 32 AD, in Judea.
      - 2D Recently several events happened at the feast of Tabernacles in Jerusalem, 10-17 September, 32 AD:
        - 1E Mixed reaction to Jesus' teaching and miracles, John 7:11-31.
        - 2E Frustrated attempt to arrest Jesus, John 7:32-52.
        - 3E Jesus' forgiveness of an adulteress, John 7:53-8:11.

- 4E Conflict over Jesus' claim to be the light of the world, John 8:12-20.
- 5E Invitation to believe in Jesus, John 8:21-30.
- 6E Relationship to Abraham, *and attempted stoning, John 8:31-39.*
- 3D The Jews have continued to reject Jesus and threaten His life. Jesus knows that His time for crucifixion is within months. Therefore there is a sense of urgency in this endeavor.
- 4D That sense of urgency was reflected in His trip from Galilee to Jerusalem, a few weeks before: Luke 9:57-62 57 Now it happened as they journeyed on the road, that someone said to Him, "Lord, I will follow You wherever You go." 58 And Jesus said to him, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head." 59 Then He said to another, "Follow Me." But he said, "Lord, let me first go and bury my father." 60 Jesus said to him, "Let the dead bury their own dead, but you go and preach the kingdom of God." 61 And another also said, "Lord, I will follow You, but let me first go and bid them farewell who are at my house." 62 But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for the kingdom of God."
- 2C This event relates to the sending of the 12 up in Galilee, a little less than a year previous. We need to look at that in some detail before moving on to our study of this passage.
- 3C Summary of compare and contrasts from Matthew 10.
  - 1D Different:
    - 1E Granting of powers: exorcism and healing (but see Luke 10:17).
    - 2E Target audience of Jews only.
    - 3E Preach the kingdom of heaven.
    - 4E Smart as serpents, non-violent as doves.
    - 5E The tribulational prophecy (Matthew 10:17-23).
      - 1F Compare Matthew 10 with Jesus' warning to His disciples in the Olivet discourse:
      - 2F Mark 13:8-14 8 For nation will rise against nation, and kingdom against kingdom. And there will be earthquakes in various places, and there will be famines and troubles. These are the beginnings of sorrows. 9 "But watch out for yourselves, for they will deliver you up to councils, and you will be beaten in the synagogues. You will be brought before rulers and kings for My sake, for a testimony to them. 10 And the gospel must first be preached to all the nations. 11 But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit. 12 Now brother will betray brother to death,

and a father his child; and children will rise up against parents and cause them to be put to death. 13 And you will be hated by all for My name's sake. But he who endures to the end shall be saved. 14 "So when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing where it ought not" (let the reader understand), "then let those who are in Judea flee to the mountains.

3F It is clear that in Matthew 10 the target nation is Jews, while the command in the Olivet discourse is all nations.

4F But the Olivet discourse includes information exclusive to the tribulation, as also Matthew 10.

5F There is no intimation of tribulation in Luke 10. Jesus does not anticipate that these 70 will encounter the tribulation in this final effort.

6F It is also worthwhile to compare the great commission to these passages: Matthew 28:18-20 18 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

2D Same:

1E Sent by twos (Mark 6:7)

2E Take no money and rely upon local provision.

3E Move on when rejected (shake the dust off).

4E Judgment to those who reject.

5E Sheep in the midst of wolves.

3D Conclusion.

1E No mention is made of the granting of powers, but in v.17 it is evident that they were given.

2E No mention is made of tribulational conditions, but even as late as the Olivet discourse those same conditions are mentioned as a possibility.

3E They are therefore possible here as well.

4E The possibility of the tribulation is only based on the Jewish acceptance of the Messiah. When they accept, there will be tribulation.

4C Christ is kingdom.

1D Mark 1:14-15 14 Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, 15 and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel."

- 2D The only reason for the ministry of John the Baptist is the imminence of Christ, and the imminence of Christ is the only reason that the Kingdom is at hand.
- 2B Transition from prior narrative, 1a:
- 1C Now after these things
  - 2C Μετὰ δὲ ταῦτα
  - 3C Meta de tauta
  - 4C This is referring to the journey down from Galilee which immediately precedes this in Luke's narrative.
  - 5C Since Luke did not have personal access to John, and John's Gospel was not yet written, the events at the feast of tabernacles are omitted.
  - 6C It is possible that some of the new disciples responded to Jesus' urgent call.
- 3B Description of the Lord's new strategy, 1b:
- 1C the Lord appointed even another seventy, and He sent them each by two before His face to every city and place which He Himself was about to go.
  - 2C ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πάσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι.
  - 3C Anedeixen ho kurios kai heterous hebdomekonta, kai apesteilen autous ana duo pro prosopou autou eis pasan polin kai topon hou emellen autos erchesthai
  - 4C The Lord makes a public proclamation, lifting up (*anadeiknumi*) another seventy. Luke shows that this is noteworthy and even surprising with the ascensive *kai*.
  - 5C This is a different group from the twelve, not another seventy as though there was a previous 70. His 12 disciples are not included in this group.
  - 6C Does the number 70 have significance?
    - 1D The Lord tells Moses to bring 70 elders of Israel to worship Him from afar: Exodus 24:1 1 Now He said to Moses, "Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar.
    - 2D There are 70 descendants of Jacob in Egypt at the time of Joseph's death.
    - 3D There are 70 Gentile nations in the table of nations in Genesis 10.
    - 4D Yet a more practical suggestion: are there just 25 towns in Judea in the vicinity of Jerusalem?
    - 5D Regardless, Luke assigns no significance and we are left to speculate.
  - 7C These are to be sent before Jesus' face, in other words, right in front of Him. In every case, He is not far behind them.
  - 8C They are scouts, looking for and rooting out pockets of positive volition.
  - 9C So, every single place where He planned to go, he sent scouts.
- 4B The necessity of the new strategy, 2a:
- 1C Therefore He was saying to them, "While the harvest is great, the workers are few.
  - 2C Ἔλεγεν οὖν πρὸς αὐτούς, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι.

- 3C Elegen oun pros autous, Ho men therismos polus, hoi de ergatai oligoi
- 4C As a consequence of this scouting plan, Jesus has words for the seventy. Luke depicts this as a repeated speech with the imperfect tense. Jesus is constantly saying this to them.
- 5C Jesus tells them of a disparity between the harvest and the number of workers.
- 6C He has spoken the very same thing when it was just Him: Matthew 9:35-38 35 Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people. 36 But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. 37 Then He said to His disciples, "The harvest truly is plentiful, but the laborers are few. 38 Therefore pray the Lord of the harvest to send out laborers into His harvest."
- 7C Yet, when Jesus says the harvest is great, it does not necessarily refer to the number of people who are ready to believe. Rather, it refers to the number of people who should hear the message. In other words, everyone.
- 8C Sometimes, that means there will be plenty who believe, John 4:34-39 34 Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work. 35 Do you not say, 'There are still four months and then comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest! 36 And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together. 37 For in this the saying is true: 'One sows and another reaps.' 38 I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors." 39 And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did."
- 9C The strategy is to send men out to the work of preaching and announcing the Kingdom of God. There may not be much fruit on the stalks of grain, but they are going out regardless. Because there are so many people in the vicinity of Jerusalem and so few workers, there is much work to do.
- 5B The need for prayer in the strategy, 2b:
- 1C So ask the Lord of the harvest, that He might throw workers out into His harvest.
- 2C Δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.
- 3C Deethete oun tou kuriou tou therismou, hopos ekbale ergatas eis ton therismon autou
- 4C Based on the size of the harvest and the small numbers of workers, prayer for more workers is necessary.

- 5C Jesus command these seventy to pray for more help. They are to do so immediately. The Lord of the harvest is God the Father. He is seen here as the one in charge of evangelistic activity.
- 6C The intended result is that the Father might throw more workers out there. Again Jesus does not associate the number of potential believers with the actual result. The objective is to reach everyone, and let their volition respond.
- 7C Likewise, we must always look at reaching everyone possible, and not be concerned with actual numbers of believers.
- 6B The Lord's simple command and warning, 3:
- 1C Go. Behold, I Myself am sending you as sheep in the midst of wolves.
- 2C Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.
- 3C Hupagete; idou, ego apostello humas hos arnas en meso lukon.
- 4C Now this command to does not use the usual word for "go," like Matthew 28:18, which uses *poreuomai*, "to go or travel" to a geographical location.
- 5C *Hupago* means to bring or lead a person "under." The meaning focuses on leadership toward legitimate authority. It can also have the special connotation of leading someone to the judgment seat, as in a subpoena.
- 6C Here it does not have a direct object, like "lead them." When it does not have a direct object it means to depart from the presence of the one giving the command.
- 7C The action is something they are to do constantly, not just once and done.
- 8C Then He draws their attention to something very important with *idou*, "look!"
- 9C He indicates that this is a personal sending with intensive use of the personal pronoun *ego*. And they are going as sheep in the midst of wolves.
- 10C This expression is a warning. They are outwardly without defenses, and wolves are dangerous, vicious, killing machines.
- 11C Jesus' life has been threatened, even very recently in Jerusalem:
- 1D John 7:30 30 Therefore they sought to take Him; but no one laid a hand on Him, because His hour had not yet come.
- 2D John 7:44 44 Now some of them wanted to take Him, but no one laid hands on Him.
- 3D John 8:59 59 Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.
- 12C There is no way to think anything but that these seventy would share the same dangers.
- 13C Previously He offered this advice to the twelve at their commissioning: Matthew 10:16 16 "Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves.

- 1D They are to be *phronimoi*, sensible, thoughtful, prude. In other words, because they are going into a life-threatening environment, they are to be careful.
- 2D But they are also to be *akeraios*, “hornless.” That is, they are not to go in with violence.
- 3D At the prospect of His death, He authorizes self-defense for them, but not to defend Him.
- 1E Luke 22:33-38 33 But he said to Him, “Lord, I am ready to go with You, both to prison and to death.” 34 Then He said, “I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me.” 35 And He said to them, “When I sent you without money bag, knapsack, and sandals, did you lack anything?” So they said, “Nothing.” 36 Then He said to them, “But now, he who has a money bag, let him take it, and likewise a knapsack; and he who has no sword, let him sell his garment and buy one. 37 For I say to you that this which is written must still be accomplished in Me: ‘And He was numbered with the transgressors.’ For the things concerning Me have an end.” 38 So they said, “Lord, look, here are two swords.” And He said to them, “It is enough.”
- 2E John 18:10-11 10 Then Simon Peter, having a sword, drew it and struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. 11 So Jesus said to Peter, “Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?”
- 7B The tactics in view of the warning, vv.4-16:
- 1C Where to set up headquarters, vv.4-7:
- 1D Regarding physical needs, 4:
- 1E Carry no money-bag, no knapsack, nor sandals. And do not greet anyone along the way.
- 2E Μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε.
- 3E Me bastazete balantion, me peran, mede hupodemata; kai medena kata ten hodon aspasesthe
- 4E This command is not quite the same as the one in Matthew 10:9-10, which says, 9 Provide neither gold nor silver nor copper in your money belts, 10 nor bag for your journey, nor two tunics, nor sandals, nor staffs; for a worker is worthy of his food.
- 5E But in essence it is the same in the three categories:
- 1F Money;
- 2F Knapsack;
- 3F Clothing.



- 6E The sandals were not to be carried, but there is not prohibition against wearing a pair.
- 7E There is also a prohibition against greeting people along the way.
- 1F It was common courtesy to greet others.
- 2F The Pharisees loved greetings in the marketplaces, Mark 12:38-40 38 Then He said to them in His teaching, “Beware of the scribes, who desire to go around in long robes, love greetings in the marketplaces, 39 the best seats in the synagogues, and the best places at feasts, 40 who devour widows’ houses, and for a pretense make long prayers. These will receive greater condemnation.”
- 3F This is evidence of greeting for the wrong reason – the Pharisees seemed to love the attention they got from the greetings they received.
- 4F Here, because of the urgency of the mission, going from town to town with quickness is necessary. They are not burdened by a heavy knapsack with food and belongings, nor are they to stop and greet along the way.
- 2D First words, and reaction, vv.5-6:
- 1E First words, 5:
- 1F But into whatever house you enter, first say, “Peace to this house.”
- 2F Εἰς ἣν δ’ ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ.
- 3F Eis hen d’ an oikian eiserchesthe, proton legete, Eirene to oiko touto
- 4F This practice has universal applicability for the disciples. It applies in whatever town they enter. The greeting is to come first.
- 5F “Peace” is the standard greeting of the day. In this context it is loaded with much more than the usual mundane meaning.
- 1G Matthew provides some insight: Matthew 10:11-13 11 “Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out. 12 And when you go into a household, greet it. 13 If the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you.
- 2G The purpose of the greeting is to determine the receptiveness of the people and the town.
- 3G These disciples are well-known by now. If the people greet them back, then they know their message will be listened to with at least polite interest.
- 4G Furthermore, peace is the sole domain of God: John 14:27 27 Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.

- 5G** After the resurrection it was the first thing that Jesus said to His disciples, John 20:19-21: 19 Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be with you." 20 When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. 21 So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you."
- 6F** But more than this, "peace" is the product of the kingdom:
- 1G** Not the individual peace which God grants to those who love His Law, Psalm 119:165: Great peace have those who love Your law, And nothing causes them to stumble.
- 2G** But a promise of peace to the whole people:
- 1H** Psalm 29:11 11 The Lord will give strength to His people; The Lord will bless His people with peace.
- 2H** Psalm 128:5-6 5 The Lord bless you out of Zion, And may you see the good of Jerusalem All the days of your life. 6 Yes, may you see your children's children. Peace be upon Israel!
- 3G** And this peace comes only from Messiah:
- 1H** Psalm 72:1-3 1 A Psalm Of Solomon. Give the king Your judgments, O God, And Your righteousness to the king's Son. 2 He will judge Your people with righteousness, And Your poor with justice. 3 The mountains will bring peace to the people, And the little hills, by righteousness.
- 2H** Isaiah 2:4: He shall judge between the nations, And rebuke many people; They shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war anymore.
- 3H** Isaiah 9:6-7 6 For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. 7 Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the Lord of hosts will perform this.

4G Therefore at the announcement of the birth of the Messiah, the angels of the heavenly army declared, “Glory to God in the highest, and upon earth peace among well-disposed men.”

5G When the seventy return in triumph, Jesus says, Luke 10:21 21 In that hour Jesus rejoiced in the Spirit and said, “I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Yes, Father, for thus it happened as well-disposed (eudokia) in Your presence.

2E Reaction, 6:

1F And if a son of peace is there, your peace will rest upon him. But if not, it will rebound upon you.

2F Καὶ ἐὰν ᾗ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ’ αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ’ ὑμᾶς ἀνακάμψει.

3F Kai ean e ekei huioi eirenes, epanapausetai ep’ auton he eirene humon; ei de mege, eph’ humas anakampsei

4F Jesus now uses a curious expression, *huios eirenes*, a son of peace.

1G The basic meaning of this is someone who is the offspring of peace, with peace as the father.

2G Jesus uses peace here as an attitude, a receptivity to Himself and His kingdom.

3G A great example of a son of peace is Simeon: Luke 2:25-32 25 And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. 26 And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Christ. 27 So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law, 28 he took Him up in his arms and blessed God and said: 29 “Lord, now You are letting Your servant depart in peace, According to Your word; 30 For my eyes have seen Your salvation 31 Which You have prepared before the face of all peoples, 32 A light to bring revelation to the Gentiles, And the glory of Your people Israel.”

5F Jesus says, “if a son of peace is there, your peace will rest upon him.”

1G This is talking about much more than a greeting.

2G This is the peace of Jesus, the King of kings and Lord of lords.

3G The peace of the Messiah, through His messengers, will *anapausetai*, will remain there.

6F The peace of God will rebound upon the one who gave it, if it is rejected.

- 1G** The verb *anakampto* means to return, rebound, bounce back, bring back something that was lost, and many other common and exotic uses.
- 2G** The idea is that even in rejection, these seventy disciples can have peace, because of the soundness of their conscience.
- 7F** An interesting parallel lies in Deuteronomy 20:10-14, which is about the occupation of the promised land:
- 1G** First offer of peace, 10: “When you go near a city to fight against it, then proclaim an offer of peace to it.
- 2G** What to do if the offer is accepted, 11: And it shall be that if they accept your offer of peace, and open to you, then all the people who are found in it shall be placed under tribute to you, and serve you.
- 3G** What to do if the offer is rejected, vv.12-14:
- 1H** The condition, 12: Now if the city will not make peace with you, but war against you, then you shall besiege it.
- 2H** Action toward men, 13: And when the Lord your God delivers it into your hands, you shall strike every male in it with the edge of the sword.
- 3H** Actions toward women and children, 14: But the women, the little ones, the livestock, and all that is in the city, all its spoil, you shall plunder for yourself; and you shall eat the enemies’ plunder which the Lord your God gives you.
- 3D** Where to stay, 7:
- 1E** Now remain in that house, eating and drinking things from them. For the worker is worthy of his wages. Do not shift from house to house.
- 2E** Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ’ αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν. Μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.
- 3E** En aute de te oikia menete, esthiontes kai pinontes ta par’ auton; axios gar ho ergates tou misthou autou estin. Me metabainete ex oikias eis oikian.
- 4E** From the previous verses, if there is a house to be found, it will be found.
- 5E** That house which responds to the offer of the peace of the Messiah and His kingdom is the one in which they are to remain.
- 6E** He says “remain” in a very open ended sense. Remain until when? Kingdom come?
- 7E** Well, no, but until the king comes with His offer of the kingdom. Remember in verse one it says Christ sent the seventy out two by two *before His face*.

The intent was for them to work as scouts with Jesus to follow shortly thereafter.

1F While they stay at the house of the kingdom of peace they are allowed to eat and drink at the expense of their hosts.

2F There is absolutely no intent for them to be long term guests.

8E Then Christ explains the principle: the worker deserves his wages. They are workers of the kingdom, and they deserve the logistical support that they can get from these men.

1F Psalm 128:2 2 When you eat the labor of your hands, You shall be happy, and it shall be well with you.

2F Deuteronomy 25:4 4 “You shall not muzzle an ox while it treads out the grain.

3F 1 Corinthians 9 is an expansion on these principles for the church.

9E Christ then concludes with a terse command, “do not shift from house to house.”

1F Maybe the food might not be so good at the first house, or the sleeping mats are lumpy.

2F It doesn’t matter, they are to stay there.

3F The reason? The people at that house have responded to the kingdom offer.

2C Responses to receptiveness, vv.8-16:

1D To the humble, vv.8-9:

1E Characterization, 8a:

1F And whatever city you enter into, and they receive you,

2F Καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς,

3F Kai eis hen an polin eiserchesthe, kai dechontai humas

4F Jesus here introduces a command to the seventy that is to be applied under the condition of acceptance.

5F If they enter into a city and are accepted there, then they are to execute the command which follows.

6F *Dechontai* simply refers to someone who listens to the two disciples who have come to their town, and who invites them in.

7F It is all contingent on the attitude of those in the city.

8F If they have a positive attitude, then they are to do the following:

2E Actions and words, 8b-9:

1F eat what is set before you, 9 and care for the weak among them, and say to them, “The kingdom of God has drawn near to you.”

2F ἐσθίετε τὰ παρατιθέμενα ὑμῖν, <sup>9</sup> καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἔγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

3F Esthiete ta paratithemena humin <sup>9</sup> kai therapeuete tous en aute astheneis, kai legete autois, Eggiken eph’ humas he basileia tou theou

4F If the home in the city receives them, they are to do three things:

1G Eat what is set before you. This is a continuous command which is to apply the whole time they are staying there.

2G Heal the weak among them. *Astheneis* may indicate any kind of bodily weakness, illness, handicaps from birth, whatever.

1H In this, Jesus grants them supernatural powers.

2H But notice that it is not mentioned that they are given the power to do miracles or cast out demons.

3H Luke 10:17 however indicates that they did at least interact with demons: “Then the seventy returned with joy, saying, “Lord, even the demons are subject to us in Your name.”

4H Luke is a meticulous historian, and he is working under the ministry of the Holy Spirit.

5H Although we will analyze the return of the seventy in the next section, for now we will stick with the facts as given.

6H Jesus does not overtly grant them the authority to cast out demons.

7H And even though they tell Him that even demons are subject to them, Luke does not record any instances of exorcism.

8H There were three signs of the kingdom which Jesus did:

1I Miracles, like the feeding of the five thousand. This signified the nearness of the kingdom in the promised prosperity.

2I Healing, pointing ultimately to the cross and the healing from sin. Matthew 9:2-6 2 Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, “Son, be of good cheer; your sins are forgiven you.” 3 And at once some of the scribes said within themselves, “This Man blasphemes!” 4 But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts? 5 For which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Arise and walk’? 6 But that you may know that the Son of Man has power on earth to forgive sins”—then He said to the paralytic, “Arise, take up your bed, and go to your house.”

- 3I Casting out demons, which looks forward to the time when Satan and his demons will be completely bound. As Jesus said previously, Matthew 12:28: But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.
- 9H Since the kingdom has not come with its prosperity and with its complete binding of demonic activity, we are left with the cross of Christ.
- 3G The third thing they are to do is say, “the kingdom of God has drawn near to you.”
- 1H Jesus uses the perfect tense of *eggizo*, to draw near. The perfect tense usually indicates a permanent state, a completed action.
- 2H This can’t be a lie. The offer of kingdom was exclusively to the Jews.
- 3H First it was John’s ministry, Matthew 3:1-2 1 In those days John the Baptist came preaching in the wilderness of Judea, 2 and saying, “Repent, for the kingdom of heaven is at hand!”
- 4H Then it was Christ’s ministry, Mark 1:14-15 14 Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, 15 and saying, “The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.”
- 5H Then it was given to the twelve, Luke 9:1-2 1 Then He called His twelve disciples together and gave them power and authority over all demons, and to cure diseases. 2 He sent them to preach the kingdom of God and to heal the sick.
- 6H The Jews have had every opportunity to respond to this kingdom offer during the span of John’s and Christ’s ministry, and through a variety of messengers.
- 7H Though great crowds came out to see Him, and some wanted to crown Him king, they do not receive Him for who He really is.
- 8H Therefore He refused. John 6:15 15 Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone.
- 9H Even His triumphal entry into Jerusalem would be marred by misunderstanding: Matthew 21:8-11 8 And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road. 9 Then the multitudes who went before and those who followed cried out, saying:

“Hosanna to the Son of David! ‘Blessed is He who comes in the name of the Lord!’ Hosanna in the highest!” 10 And when He had come into Jerusalem, all the city was moved, saying, “Who is this?” 11 So the multitudes said, “This is Jesus, the prophet from Nazareth of Galilee.”

**10H** So yes, the kingdom of God has drawn near, but no, the Jews do not accept their king as He is, and His Law as it will exist (the Sermon on the Mount).

**2D** To the arrogant, vv.10-11:

**1E** Characterization, 10a:

**1F** But whatever city you enter, and they do not receive you,

**2F** Εἰς ἣν δ’ ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς

**3F** Eis hen d’ an polin eiserchesthe, kai me dechontai humas

**4F** Again a condition is set up: rejection. This is also contingent on the attitude they encounter, in the city they have entered.

**5F** So if they enter into a city and they are not received, they are to follow a certain course of action, as set out below:

**2E** Action and words, 10b-11:

**1F** after leaving to the outside say, 11 “Even the dust which gathered to us from your city we will wipe off to you; but know this, that the kingdom of God has drawn near to you.”

**2F** ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε, <sup>11</sup> Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

**3F** Exelthontes eis tas plateias autes eipate, <sup>11</sup> Kai ton koniorton ton kollethenta hemin ek tes poleos humon apomassometha humin; plen touto ginoscete, hoti eggiken eph’ humas he basileia tou theou

**4F** There is a time orientation, which is *after* leaving.

**5F** Then they are to speak, from the outside.

**6F** They are apparently to speak just once.

**7F** (from the Bible Knowledge Commentary): “When Jews returned home from a Gentile country, they would shake the dust off their feet to signify their breaking ties with the Gentiles.”

**8F** Now, the Jews are acting just like the Gentiles, so the disciples are to treat them like it.

**9F** They are to declare that the dust they gathered while in the city they are will wipe off to them. In other words, even the dust is unworthy to carry around.



- 10F Remember that defilement comes from within, and not without.
- 11F Essentially, Jesus must be saying that their rejection of the kingdom defiles the very dust of the city.
- 12F Yet in spite of this defilement, their final words are to denote the nearness of the kingdom.
- 1G They are to preface their warning about the nearness of the kingdom with the expression, “know this.”
- 2G It is a present tense command, which essentially says, “know this henceforward.”
- 13F This indicates that their opportunity for repentance is not lost, despite the warning which is to follow.
- 14F Otherwise, this saying about the kingdom is identical to what they were to say to those who received them.
- 15F In spite of the identical saying, it has a different connotation:
- 1G For the positive, blessing.
- 2G For the negative, judgment.
- 16F The coming of the King and His Kingdom held the connotation of blessing and judgment even from Old Testament prophecies.
- 1G Blessing, Isaiah 60:1-5  
 1 Arise, shine; For your light has come! And the glory of the Lord is risen upon you.  
 2 For behold, the darkness shall cover the earth, And deep darkness the people; But the Lord will arise over you, And His glory will be seen upon you.  
 3 The Gentiles shall come to your light, And kings to the brightness of your rising.  
 4 “Lift up your eyes all around, and see: They all gather together, they come to you; Your sons shall come from afar, And your daughters shall be nursed at your side.  
 5 Then you shall see and become radiant, And your heart shall swell with joy; Because the abundance of the sea shall be turned to you, The wealth of the Gentiles shall come to you.
- 2G Judgment, Psalm 2:7-12  
 7 “I will declare the decree: The Lord has said to Me, ‘You are My Son, Today I have begotten You.  
 8 Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession.  
 9 You shall break them with a rod of iron; You shall dash them to pieces like a potter’s vessel.’ ”  
 10 Now therefore, be wise, O kings; Be instructed, you judges of the earth.  
 11 Serve the Lord with fear, And rejoice with trembling.  
 12 Kiss the Son, lest He be angry, And you perish in the way, When His wrath is kindled but a little. Blessed are all those who put their trust in Him.
- 3D The Lord’s explanation of the final judgment of cities, vv12-15:

1E First example, Sodom, 12:

- 1F I say to you, that it will be more endurable for Sodom in that day, than for that city.
- 2F Λέγω ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ.
- 3F Lego humin, hoti Sodomois en te hemera ekeine anektoteron estai, e te polei ekeine
- 4F Jesus uses a formula for exclamation, “I say to you,” to snap the disciples’ attention on the matter at hand, which is judgment.
- 5F Then He goes on to say that some punishments are worse than others.
- 1G We tend to think that because there is an eternal condemnation into the Lake of Fire, that there is nothing worse.
- 2G In reality, some judgments are worse than others.
- 3G Revelation 20:12-13 12 And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. 13 The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works.
- 6F Sodom is the infamous town of Abraham’s day. Because of its sinfulness in unrestrained evil, especially with reference to homosexuality, God totally destroyed it.
- 7F Genesis 19:24-25 24 Then the Lord rained brimstone and fire on Sodom and Gomorrah, from the Lord out of the heavens. 25 So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground.
- 8F The reason for the greater punishment is greater evil.
- 9F It is more evil to reject the Savior and His Kingdom, despite the great miracles, than to be like Sodom in its ancient sin: Matthew 11:20-24 20 Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent: 21 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. 23 And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would

have remained until this day. 24 But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you.”

**2E** Second example, Chorazin and Bethsaida, vv.13-14:

**1F** Comparison of available truth to Tyre and Sidon, 13:

**1G** Woe to you, Chorazin, woe to you, Bethsaida; Because if the signs which came among you came to Tyre and Sidon, long ago they would have repented, sitting in sackcloth and ashes.

**2G** Οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν.

**3G** Ouai soi, Chorazin, ouai soi, Bethsaida; hoti ei en Turo kai Sidoni egenonto hai dunameis hai genomenai en humin, palai an en sakko kai spodo kathemenai metenoesan

**4G** Jesus talks about towns in Galilee, yet this mission is for towns in Judea, near Jerusalem.

**5G** He is calling to mind what He already said regarding the response of those towns to His kingdom offer.

**6G** This serves as an ample warning to the towns which have yet to hear the Gospel.

**7G** Chorazin.

**1H** This is the only New Testament reference to this city; there are no Old Testament references at all.

**2H** It lies a couple of miles from Capernaum, and was important enough for a special Roman road connecting it to the main caravan route to Damascus.

**8G** Bethsaida.

**1H** This town (the ‘House of Fishing’) was founded by Philip the Tetrarch of Herod’s family in honor of Julia, the daughter of Julius Caesar. Philip made it his capital.

**2H** It is named as the hometown of Philip, Andrew, and Peter, the disciples of our Lord. It may also be the hometown of James and John.

**3H** In Mark 8:22-26 Christ does still another miracle there, healing a blind man by spitting on his eyes and laying His hands on him.

**4H** It is across the Jordan from the other cities mentioned by Christ in our passage.

**9G** Tyre.

**1H** Tyre is a very ancient city on the seacoast of the mediterranean, northwest of Jerusalem. It is mentioned in ancient Egyptian texts as far back as the 19th century, B.C.

**2H** During the reign of Hiram I, Tyre became the friend of Israel, and

aided greatly in the building of Solomon's temple. 1 Kings 7:13-50.

**3H** But the people of Tyre were often a target of prophecy, and that means degeneracy and idolatry.

**4H** Ezekiel 26-28 and Zechariah 9 are the two main passages of prophetic judgment against Tyre.

**1I** Ezekiel 26:14 is a highlight: "I will make you a bare rock; you will be a place for the spreading of nets. You will be built no more, for I the Lord have spoken," declares the Lord"

**2I** Ezekiel 28:11-19 contains the restatement of the prehistoric dirge over Satan as it applies to the king of Tyre.

**3I** Zechariah 9:3-4 says this: "(3) For Tyre built herself a fortress and piled up silver like dust, and gold like the mire of the streets. (4) Behold, the Lord will dispossess her and cast her wealth into the sea; and she will be consumed with fire."

**5H** In the middle of the fourth century, B.C., Tyre was destroyed by siege, and nothing was left. It was one of the more spectacular destructions in history.

**10G** Sidon.

**1H** Sidon is not too far from Tyre, about 25 miles to the north. Its history is closely associated with its sister city. Often they are mentioned in one breath 'Tyre and Sidon.' But do not be fooled: these two cities often battled.

**2H** Sidon is first mentioned in about the 15th or 14th century B.C. They were first under Egyptian dominance, and then after 1200 B.C., Phoenician sway came to bear over them.

**3H** With the rise of Israel under king David around 1000 B.C., the Phoenician or Philistine power base was broken, so that Sidon established autonomy as a kingdom.

**4H** In the mid-eighth century, Sidon had fallen to the kingdom of Tyre under Hiram the second.

**5H** When the northern kingdom of Israel fell in 722 and thereafter, Sidon came under the Assyrian empire. With the rise of the Babylonians, Sidon then went that way.

**6H** During the Persian revolt of Straton in 351, Sidon was destroyed completely. It was another spectacular destruction of the ancient world.

**7H** Isaiah 23 contains a prophecy against both Tyre and Sidon. It predicts their destruction.

**11G** Jesus says that Tyre and Sidon would have repented if they had seen the miracles which came to Bethsaida and Chorazin.

**2F** Comparison of judgments, 14:

1G But it will be more enduring for Tyre and Sidon in the judgment, than for you.

2G Πλήν Τύρω καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν.

3G Plen Turo kai Sidoni anektoteran estai en te krisei, e humin

4G Again Jesus makes a comparison of judgments. Because of the greater revelation in the kingdom offer, there would have been a difference in the repentance of those ancient cities.

5G And because Tyre and Sidon had less revelation, the final judgment of the souls of those cities will receive a more lenient judgment.

6G It must be mentioned that Tyre and Sidon had plenty of revelation on which to repent originally.

7G Their hardness of heart remains inexcusable.

3E Third example, Capernaum, 15:

1F And you, Capernaoum, who was lifted high up to heaven, will be brought down to Hades.

2F Καὶ σύ, Καπερναοῦμ, ἣ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως Ἁδου καταβιβασθήσῃ.

3F Kai su, Kapernaoum, he hoes tou ouranou hupsotheisa, hoes Hadou katabibasthese

4F Capernaum.

1G This was the headquarters of Jesus for the major part of His Galilean ministry, Matthew 4:13, "and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali." Christ even calls Capernaum His own city in Matthew 9:1.

2G Matthew worked in a tax office there, and Peter and Andrew had moved there from Bethsaida.

3G Many miracles are listed as having occurred here:

1H The exorcism of the demoniac in the synagogue, Mark 1:21-28.

2H The healing of Peter's mother-in-law, Mark 1:29-31.

3H The healing of the paralytic who was let down through the roof, Mark 2:1-12.

4H The healing of the official's child, John 4:46-54.

5H The healing of the centurion's servant, Matthew 8:5-13.

4G A quote was popular in Capernaum during that time: *You will be lifted as far as heaven.*

5G Christ has taken the quote from some popular theme about Capernaum. Apparently, this was a catch-phrase around that town. It was apparently employed to denote the entire town, and placed with some condition of zealotry. "If you throw off the Romans, you will be lifted as far as heaven."

6G Christ places this catch-phrase in a sentence which expects a negative

answer. This is accomplished by the placement of the negative adverb ME within the Greek question.

**7G** But Christ refutes this, and indicates the evil of their pride.

**1H** Isaiah 14:14 comes close to their quote, and this is not good. “I will ascend above the heights of the clouds; I will make myself like the Most High.”

**1I** But of course this is the prehistoric quote of Satan at his rejection of the grace offer of God.

**2I** And it is pure evil. The citizens of Capernaum had adopted a slogan straight from the devil’s quotebook.

**3I** Their system of works had replaced one of the most compelling presentations of the gospel of all time. It is no surprise that they had adopted Satan’s very own slogan.

**2H** So Christ replies with Isaiah 14:15: “Nevertheless you will be thrust down to Sheol, to the recesses of the pit.”

**4D** Final Summary, 16:

**1E** The one who listens to you listens to Me; and the one who rejects you rejects Me; And the one who rejects Me rejects the one who sent Me.

**2E** Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

**3E** Ho akouon humon emou akouei; kai ho atheton humas eme athetei; ho de eme atheton athetei ton aposteilanta me

**4E** There are three axioms given in this verse, each comes by the use of the present participle followed by the use of a present of general truth.

**5E** You can think of each as a conditional sentence... “If someone hears you, he hears me.”

**6E** The three work as a summary of rejection and acceptance of Christ’s Kingdom.

**7E** The first truth is that the one who listens to the disciples is listening to Christ Himself.

**1F** When the verb *akouo* is paired with an object in the genitive, as it is here, it has the connotation of obedience.

**2F** So this is about hearing and responding in a positive manner, not just hearing.

**3F** Since the disciples have the message of Christ, it is ultimately about Him and not them.

**8E** The second truth is that the one who rejects them has personally rejected Christ.

**1F** *Atheteo* means to go back on a treaty or a promise.

- 2F** Galatians 3:13-15 13 Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”), 14 that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith. 15 Brethren, I speak in the manner of men: Though it is only a man’s covenant, yet if it is confirmed, no one annuls or adds to it.
- 3F** Those who reject the Kingdom of Christ are in fact rejecting His New Covenant.
- 4F** Jeremiah 31:31-34 contains the promise of the New Covenant, 31 “Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah— 32 not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the Lord. 33 But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. 34 No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the Lord,’ for they all shall know Me, from the least of them to the greatest of them, says the Lord. For I will forgive their iniquity, and their sin I will remember no more.”
- 9E** The third truth is that the one who rejects Christ rejects the one who sent Him, namely, the heavenly Father.
- 1F** So there is a chain of sendings, but all are sent in the name of the Father, and completely authorized by Him.
- 2F** John 5:22-24 indicates that eternal life is at stake here, 22 For the Father judges no one, but has committed all judgment to the Son, 23 that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. 24 “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.
- 10E** These truths remain of great value today, for all who would go out in Jesus’ name, declaring the good news of His salvation, and the nearness of His return.